

1.12

The Play called the foure P.

A very merry Enticement of



Printed at London

at the long shop adjoining unto
the Church of St. Dunstons
in the West.

Chalmer speaketh.
Now God be heer; who kepeth this place;
Now by my faith I cry you mercy;
Of reason I want me for grace,
By rudenes the weth me ~~me~~ so homely.
Wherof your pardon ask and wun,
I sue now as curtesy dooth me binde,
To tel this whiche shal be begun;
In order as may come best in minde.
I am a Palmer as you see,
Whiche of my life muche part haue spent
In many a far and fair countre,
As Pilgrimes doo of good intent.
At Jerusalem haue I been,
Before Chyikes blessed sepulture:
The mount of Calvary I haue seen,
A holy place ye may be sure,
To Josaphat and Souders.
On foot, God wote, I went right bare:
Many a salte tear did I sweate,
Before this carke should come thare.
Yet haue I been in Room also,
And gone the Nations all a rowe;
Saint Peters Chyrche and many mo,
Then if I tolde all ye doo knowe.
Except that there be any such,
That haue been there and diligently/
Both taken heed and marked muche,
Then can they speak as muche as I.
Then at the Rhodes also I was;
And round about to Indas.
At Saint Concomber and Saint Cronion;
At S. Botulphe and S. Dun of Duckstone.

On the hills of Arminy where I late does art;
 With holy Job, and S. George in Southwarth;
 At Waltham and at Wallingham;
 And at the good rood of Wagnam;
 At S. Cornelie; at S. James in Sales;
 And at Saint Winifreds well in Wales;
 At our Lady of Boston; at S. Edmunds bury;
 And streight to S. Maricks purgatory;
 At Ridibone, and at the blood of Hailst;
 Where pilgrimes paines right much amale;
 At Saint Davies; and at Saint Denice;
 At S. Mathew; and S. Mark in Akenice;
 At maister John Schoone in Canterbury;
 The great God of State ward, at King Henry;
 At S. Sauours; at our Lady of Southwark;
 At Crome, at Wilstone, and at Spuswel;
 At Saint Richard; and at Saint Moke;
 And at our Lady that standeth in the Oke;
 To these, with other many one;
 Deuoutly haue I prayed and gone;
 Praying to them capray for me;
 Into the blessed trinitie;
 By whose prayers and my dayly paine;
 I trust the sooner to obtaine;
 For my saluation, grace, and mery;
 For be ye sure I thinke assuredly;
 Who seeketh Saints for Chyldes sake;
 And namely suche as paine doo take;
 On foot, to punishe their frail body;
 Shall therby merite more hely;
 Then by any thing doon by man.

And when ye haue gone as far as you can,
 For all your labour and goodly mean,

Parbo.

ye will

pa lmer
parbo.

yet welcome home as wise as ye went.

Why sitt ye thus in pilgrimage?

For so God sit then did I rage?

I think ye right wel occupide,

To seek these saines on every side.

Also your paines I not dispraise it;

But yet I discommend your wit:

And ere we go even so shall ye,

If you in this wil answer me.

I pray you shew what the cause is

Ye went all these pilgrimages?

Palmer

Forsooth this life I did begin,

To rid the bondage of my sin.

For whiche these saines reherced as this:

I haue bothe sought and seen twis;

Weseching them to bear record

Of all my pain vnto the Lord,

That giueth all remission,

Upon eche mans contrition:

And by their good meditation,

Upon my humble submission,

I trust to haue in very soone,

For my soule helth the better speed.

parbo.

Now is your owne confession likely

To make you a fool quickly:

For I perceiue ye would obtaine

No other thing for all your paine,

But onely grace your soule to saue:

Now mark in this what wit ye haue.

To seek so far and help so nigh;

Euē heer at home is remedy:

I pray you doe my selfhood shew,

Who could haue saued your soule as wel,

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5
Is all your wide wandring shall doo,
Though ye went thrice to Jerico.
Now since ye might haue sped at home,
What haue ye won by running to Rome?
If this be true that you haue mooued,
Then is my wit in deed reproued.
But let vs hear first what ye are?

Palmer

Truly I am a Pardoner.

Pardo.

Palmer

Truly a Pardoner, that may be true;
But a true Pardoner dooth not insue.
Right seld is it seen, or neuer,
That truthe and Pardoners dwel together.
For be your pardons neuer so great,
Yet them to enlarge ye will not let,
With such lies that oft times, Chryste wot,
Ye seem to haue that ye haue not.
Wherefore I went my self to the self thing;
In euery place, and without fapning;
Had almanche pardon there assuredly,
As ye can promise me heer donefully.
How be it I thinke ye doo but scotte:
But if ye had all the pardon ye speak of,
And no witte of pardon graunted;
In any place where I haue haunted;
Yet of my labour I nothing repent;
God hath respect how eche time is spent.
And as in his knowledg all is regarded;
So by his goodnes all is rewarded.

By this first part of this last tale,
It seemeth ye came of late from the Ale.
For reason on your side so far dooth sail;
That ye lene reasoning and begin to rail.
Wherin pou forget your owne part cleerly;

Pardo.

For be you as true as I: And in one point ye are beyond me:
For you may lie by authoritie,
And all that haue wandred so far,
That no man can be their controller.
And where you esteem your labour so much;
I say yet again my pardons are such,
That if there were a thousand soules on a heap,
I would bring the all to heauen, as good cheap,
As ye haue brought your self on pilgrimage,
In the least quarter of your voyage,
Whiche is far a this side heauen by God:
There your labour and pardon is od.
With small cost and without pain,
These pardons bring them to heauen plain.
Giue me but a penny or two pence;
And as soon as the soule departeth hence,
In half an houre, or three quarters at the most,
The soule is in heauen, with the holy ghost.

Poticary

Pardo.

Poticary

Send ye any soules to heauen by water?
If we doo fir, what is the matter?
By God, I haue a dy soule should thither;
I pray you let our soules go to heauen together.
So busy you twain be in soule helth;
May not a Poticary come by steth?
Yea, that we wil by Saint Antony;
And by the leue of this company,
Prooue ye false knaues bothe ere we go,
In parte of your sayings, as this lo.
Thou, by thy trayall, thinkest heauen to get;
And thou, by pardons a reliques coutest no let,
To send thine owne soule to heauen sure;
And all other whom thou list to procure.

If I took an action then were they blank;
For like theeves they rob away my thank.
All soules in heaven having releef;
Shall they thank your crafts; may mine cheef.
No soule, ye knowe, entreteth heaven gates,
Till from the body he be seporate:
And whom have ye knowen die honestly;
Without help of the poticary.
Say all that cometh to our handling,
Except ye hap to come to hanging;
That way, perchance, ye shall not misse;
To go to heaven without a glister.
But be you sure I would be wol,
That ye should chaunce to begyle me so.
As good to lie with me a night,
As hang abroad in the Moon light.
There is no choice to die my hand;
But as I said into the band.
Since of our soules the multitude;
I send to heaven when all be wro.
Who should die I then all together;
Have thank of all their coming thither.
If ye kild a thousand in an houre space;
When come they to heaven dying out of grace.
If a M. pardons about your necks were tyed;
When come they to heaven, if they never dyed.
Long life after good woorks in deed,
Dooth hinder many recett of meed.
And death before one butte doon;
May make us think we die to soon.
Yet better tary a thing then have it;
Then go so soon and baine craue it.
The longer ye dwel in communication,
The

pardo.

Palmer

and

pardo.

The

The lesse shall ye like this imagination.
For ye may perceiue at the first chop,
Your tale is trapt in such a stop,
That at the least ye seem wooxe then we.

Potter. By the masse, I holde vs nought all three.

Pedler. By our Lady, then haue I gone wrong;
And yet to be heer I thought it long.

Potter. Brother ye haue gone wrong no whit;
I praise your fortune and your wit,
That can direct you so discretely,
To plant you in this company.
Thou a Palmer, and thou a Pardoner,
I a Potter.

Pedler. And I a Pedler.

Potter. Now on my faith I will watched;
Where the Devil were we four watched.

Pedler. That maketh no matter since we be matched;
I could be mery if that I had catched
Some money for part of the ware in my pack.

Potter. What the devil hast thou there at thy back?

Pedler. Why doost thou not knowe that every Pedler

In all kinde of trifles must be a medler.

Specially in womens triflings;

Thou shalt see we chaffer about all things.

Which things to se if ye be disposed,

Beholde what ware beere is disclosed.

This geer becometh it self in such a beautie,

That eche man thinks it faith some buy me.

Look where your self can like to buy choler:

Your self shall make price though I be a loser.

Is there nothing for my father Palmer?

Haue ye not a wanton in a corner?

For all your walking to holy places,

By Chaucer I have seen of adorning thinges.
 Who were in lowe and highte and in middell
 Even at this p[er]t he wold beginne to a shew
 Wherth[er] is right many a proper toke and shew
 Of whiche by name part shal be spoken. Namely
 Gloues, pinnes, combs, and other such like
 Bomaunders, brooches, and laces round and flat
 Laces round and flat for women's girdles
 And also, thimbles, and such other things
 Where lovers be, no lacke of such things
 Supers, and watch-bowls, and other such like
 Girdles, hanes, purses, and p[er]fumes, and such like
 Doo women buy these p[er]fumes of p[er]fumes
 Yea that they doo, I make no doubt
 So mote I be, for then they may part
 I be the first of such things that I have seen
 For making the wider place to women
 The pinnes fall out, they cannot abide
 Yet pinnes they must have, one by other
 If the lose one the will thinke another
 Wherth[er] I finde cause to complaine
 New pinnes to her please, but to my paine
 Sir ye seem wel tren in women's canker
 I pray you tel me what causeth this
 That women after that they have
 Be so long in their appareling
 Forsooth women have many things
 And they be marked in many men
 As frontlets, fillets, parlers, and bracelets
 And then their Bonets and their p[er]fumes
 By their laces and nets, the let is such
 That I see is small when you be such

Pottery

Penler.

Pottery

Penler.

Pottery

Penler.

Pottery

Penler.

Pottery

Penler.

Pottery

Penler.

Pottery

Penler.

Pottery

Penler.

Pottery

Penler.

B.I.

Another

workary. Another cause why they come not for warre
Whiche maketh them darre to draw backward;
And it is a thing they cannot forbear;
The trimming and pinning by of their gere.
Speciallye those sitting with the sail pin;
And when they would have it prick in,
If it chaunce to double in the clot
Then they be woe and sweere an othe.
Till it stand right they wil not forsake it.
That though it may not yet wil they make it.
But be ye sure they doe but defer it;
What they would make it oft times they marre it.
But prick them and pin them as nie as ye will,
And yet wil they looke for pinning still.

So that I durst holde with you a forst;
Ye shall never have them at a ful point.

Peeler. Let women's matters passe and mark mine;
What euer their points be these points be fine.
Wherefore if ye be willing to durl,

of m. Lay down money, come of quickly;
Palmer. Nay, by my crouth we be like fryers;
We are but beggars, we be no buyers.

Wardo. Sit, you may shew your ware for your minde,
But I think you shall no profite finde.

Peeler. Wel, though this journey acquite no cost,
Yet think I not my labour lost.

For by the salt of my body,
I like ful wel this company.

Up shall this pack for it is plain;
I came not hither all for gain.

Who may not play one day in a week;
Say think his chift for to seek.

Deuise what possins that ye think best;
And

And make ye sure to knowe me by this: a child of
Whpe be you so unmercifull, that you can doe what so ever you shall see

Potticary

Sir, if you list for to appeale me, on of 1001 n

Pedler.

What I can doe, that shall please you, as may be

Potticary

Then tel me this, are you perfit in drinking

Pedler.

Perfit in drinking, as may be with by drinking

Potticary

The after your drinking, howe shall be to winching

Pedler.

Sir, after drinking, whether the body is chafing

Some head be swelling, but must be soe standing,

And upon drinking, maye you in the wind in ge

For winching to drinking is a lood plinking.

Then drinck and sleep, as you will, as you see

Potticary

But if you were desired to sing, as I have heard

Pedler.

I pray you tel me, can you singe, as you say

Potticary

Sir, I have some sight in singing, as you say

Pedler.

But is your head any thinge sweeter, as you say

Potticary

What ever my head be, my voice is most, as you say

Pedler.

That answer fit with you a right singing man

Potticary

Now what is your will good father, as you say

Palmer

What helpe shall where there is no fall, as you say

Parde.

And what helpe shall where there is no will, as you say

Potticary

For will of fall what helpe shall it, as you say

Where fro ward means be lacking wote.

Lene of this ranciditey, as you say

And to what shall sing after me, as you say

Pedler.

This liketh me wel, so more I see, as you say

Parde.

So help me God, it liketh not me, as you say

Where company is met and wel agree, as you say

Good pastime dooth right wel in deed, as you say

But who can sit in dalliance, as you say

When sit in such a variance, as you say

As we were set as ye came in, as you say

death
death
death

Whiche sorte this man did first begin on
Willedging that such men as be
For love of God, and not refuse,
On foot to go from place to place
A pilgrimage, calling for grace,
Shall in that pain, with penitence,
Obtain discharge of conscience:
Comparing that life for the best
Education to your endless rest.
Upon these words our matter grew
For if he could answer them true,
As good to be a Gardener,
As for to be a Wardoner.
But when I heard him so far wide,
I then approached and replide
Saying this, that his indulgence
Hauling the foresaid penitence
Dischargeth man of all offence:
With much more profit then this presence.
I aske but two pence at the most:
Twis this is not very great cost.
And for all pain without despair
My soule for to keepe even in his chair.
And when he dyeth he may be sure,
To come to heauen even at pleasure.
And more then heauen he may not get,
How far so ever he list to let.
Then is his pain more then his wit,
To walke to heauen such he may sit.
Sir, as we were in this contention,
In came this day with his invention,
Reupling vs him self aduancing,
That all the soules to heauen ascending,

Are most bound to the Doctor, for he need
Because he helpeth most men to die;
Before which death he saith in deed,
No soule in heauen can haue his need.

Why doo Doctors helpe men
By Gods men say so now and then.
And I thought you would not haue mist
To make them liue as long as you list.

Pedler.
Doctor.
Pedler.

As long as we list, nay as long as they can.
Somight we liue without you than.

Doctor.
Pedler.
Doctor.

Yea but it is verp necessary
For to haue a Doctor:
For when you feel your conscience ready,
I can send you to heauen verp quickly.
Wherefore concerning our matter beets,
Above these twayne I am best cleer;
And if ye list to take me for,
I am content you and no mo,
Shalbe our iudge as in this case,
Whiche of vs thre shall take the best place.

I neyther wil iudge the best nor worst
For be ye best, or be ye worst,
Ye knowe it is no whit my sleight,
To be a Judge in matters of weight.
It behoueth no pedlers nor portours,
To take on them iudgement as doctours.
But if your mindes be onely set
To wooke for soule helth, ye be wel met;
For eche of you somewhat dooth shewe
That soules toward heuen by you doo growe.
Then if ye can so wel agree
To continue together all thre;
And all you thre obey one wil,

Pedler.

Then

Then all your mindes you may fulfil.
As if ye came all to one man.

by Palmer

Who should go on pilgrimage more then he can?

by Pardoner

In that you palmer, as deputie,

May cleerly discharge him pardie;

And for all other sinnes once had contrition;

Your pardon giueth him full remission.

by Pottery

And then you maister Pottery,

May send him to heauen by and by.

Pottery

If he taste of this bore nie about prime;

By the masse, he is in heauē of euensong time.

My craft is suche that I can right wel,

Send my freends to heauen and my self to hel.

But, sirs, mark this man for he is wise;

Who could deuise suche a deuise.

For if we thre may be as one;

Then were we as Lords euerychone.

Between vs all could not be mist;

To saue the soules of whom we list.

But for good order, at a woordy,

Twain of vs must wait on the thirde.

And vnto that I doe agree;

For bothe you & wain shall wait on me.

Pardoner:

What chaunce is this that suche an elf,

Commandest two knaues be beside him self?

Pardoner

Nay, nay, my freend, that wil not be;

I am to good to wait on thee.

Palmer

By our Lady, and I would be lothe

To wait on the better of you bothe.

Pardoner

Yet, be you sure, for all this dout:

This wayting must be brought about,

When cannot prosper wilfull led;

All thyngs decay where is no hed.

Wherefore

Wherfore doubtles mark what I say:
Co one of you thzee twain must obey.
And since ye cannot agree in voices,
Who shalbe head, there is no choice.
But denise some manner thing:
Wherin ye all be like running.
And in the same who can doo best,
The other twain to make them prest,
In euery thing of his intent,
Holy to be at commaundement.
And now I haue found one maistray,
That ye can doo indifferently:
And is neither selling oz buying,
But cuen onely very lying.
And all ye thzee can lye as wel,
As can the falsest Deuill in hel.
And though afoze ye brast me grudge,
In greater matters to be your Iudge;
Yet in lying I can some skill,
And if I shall be iudge I wil.
And be you sure without flatterye,
Where my conscience findeth the maistray,
There shall my iudgement straight be found,
Though I might win a thousand pound.

Handwritten flourish or signature

Sir, for lying though I can doo it; **Palmer;**
Yet am I lothe for to go to it.
Ye haue no cause to fear, beholde, **Pedler;**
For ye map lye withoutrolde,
And ye in this haue good aduantage;
For lying is your common vsage.
And you in lying be wel sped,
For all your craft dooth stand in falshed.
Ye need not care who shall begin;

for eche of you may hope to winne
Now speak all thre euen as ye finde:

Be ye agreed to followe my minde;
yea by my trouthe, I am contenty.

Palmer

Pardoe

Poticary

Now, in good faith, and I assent.

If I denyed, I were a nobby;
for all is mine, by Gods body.

Palmer

Poticary

Heer were a hopper, so hop for the ring;
But, sirs, this geer goeth not by hopping.

Sir, in this hopping I wil hop so weel;
That my tung shall hop better then my heel:
Upon whiche hopping, I hop and not dout it;
To hop so that ye shall hop without it.

Palmer

Sir, I wil neither boote nor biall;
But take suche fortune as may fall.
And if ye win this mastery,
I wil obay you quietly.
And sure I think that quietnes,
In any man is great riches.
In any maner of company,
To rule or to be ruled indifferently.

Pardoe.

By that boote thou seemest a begger indeed,
What can thy quietnes help vs at need.

If we should starue, thou hast not I think,
One peny to buy vs one pot of drinke.

Nay if riches might rule the roste,
Beholde what cause I haue to boote.

Lo, heer are pardons half a dosen,
For ghostely riches they haue no rosen.

And moreouer to me they bring,
Sufficient succour for my living.

And heer are reliques of furthe as I need,

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Palmet:

Photicary

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for eche of you may hope to win.

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Be ye agreed to followe my minde.

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That my tung shall hop better then my heel:

Upon whiche hopping, I hop and not dout it;

To hop so that ye shall hop without it.

Palmer Sir, I wil neither boote nor brail;

But take suche fortune as may fall.

And if ye win this mastery,

I wil obey you quietly.

And sure I think that quietnes,

In any man is great riches.

In any maner of company,

To rule or to be rulde indifferently.

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What can thy quietnes help vs at need.

If we should starue, thou hast not I think,

One penny to buy vs one pot of drinke.

Palmer Nay if riches might rule the roste,

Beholde what cause I haue to boote:

Lo, heer are pardons half a dosen,

For ghostely riches they haue no cosen,

And moreouer to me they bring,

Sufficiene succour for my living.

And heer are reliques of such a kind,

Is in this world no man may fynde.
Kneel down all thzee, and when ye leue kissing,
Who list to offer, shall haue my blissing.
Freends heer shall you see euen anones,
Of all halowes the blessed is w bone.
Kisse it hardy with good deuotion.

This kisse shall bring vs muche promotion.
Fogh, by S. S. saulour I neuer kist a warle;
ye were as good to kisse all halowes arse.
Foz, by all halowes, yet me thinketh,
That all halowes breath stinketh.

Potticary

You iudge all halowes breath vnknownc;
If any breath stink it is your owne.

Palmet.

I knowe mine owne breath from all halowes,
Or els it were time to kisse the gallowes.

Potticary

May sirs, beholde heer may ye see,
The great toe of the trinitie.
Who to this toe any money bowth,
And once may role it in his mouth,
All his life after, I vndertake,
He shall neuer be vert with the toohake.

Pardo.

I pray you turn that relique about;
Whether the trinitie had the gout,
Or els, because it is thzee toes in one,
God made it as muche as thzee toes alone.

Potticary

Wel, let that passe, and look on this;
Heer is a relique that dooth not misse,
To help the least as wel as the most:
This is a buttock bone of Pentecost.

Pardo.

By Chziste, and yet foz all your boltes,
This relique hath bechitten the roste.

Potticary

Mark wel this, this relique heer is a whippet,
My freend vnfayned, this is a slipper.

Pardo.

Of one of the seven sleepers be sure;
Doubtles this kisse shall doo you great pleasure;
For all these two dayes it shall so ease you,
That none other saouours shall displease you.

Poticary All these two dayes, nay all these two yeer;
For all the saouours that may come heer,
Can be no worse, for at a word,
One of the seven sleepers trode in a turd.

Peeler. Sir, me thinkth your deuotion is but small.

Pardo. Small! may I me thinkth he hath none at all.

Poticary What the Deuill care I what ye think:

Shall I praise reliques when they stink:

Pardo. Heer is an eye tooth of the great Turk:

Whose eyes be once set on this peece of work,

May happely leese part of his eye sight,

But not all till he be blinde outright.

Poticary What so euer any man seeth,

I haue no deuotion vnto Turks teeth;

For although I neuer saw a greater,

Yet me thinketh I haue seen many better.

Pardo. Heer is a bore full of humble Bees;

That stung Cue as she sat on her knees.

Casting the frute to her forbidden;

Who kisseth the Bees within this bloden,

Shall haue as much pardon of right,

As for any relique he kist this night.

Palmer Sir, I wil kisse them with all my hart.

Poticary Kisse them again and take my part.

For I am not woorthy; nay let be,

Those Bees that stung Cue shall not sting me.

Pardo. Good friends I haue pest heer in this glasse,

Whiche on the drinck at the wedding was,

Of Adam and Cue vndoubtedly,

If ye honour this relique deuoutly,
 Although ye thirst no whit the lesse,
 Yet shall ye drinke the more doutles.
 After whiche drinking ye shalbe as meete
 To stand on your hed as on your feet.
 Yea mary, now I can pou chancel;
 In presence of this the rest be blanch.
 Would God this relique had come rather,
 Kisse that relique wel good father.
 Suche is the pain that ye Palmer take,
 To kisse the pardon hole for the drinck's sake.
 O holy pest, that lookst ful soure and stale,
 For Gods body, help me to a cup of Ale.
 The more I see thee, the more I churle;
 The oftner I kisse thee, the more like to burle.
 But sith I kisse thee so deuoutly,
 Hire me and help me with drinck til I die.
 What: so muche praying and so litte speede;
 Yea, for God knoweth when that it is neede,
 To send folke drinck, but by S. Antony,
 I ween he hath sent you to muche all ready.
 If I haue neuer the more for thee,
 Then be thy reliques no riches to me;
 Nor to thy self, except they be,
 More beneficiall then I can see.
 Richer is one bore of this Grentle,
 Then all thy reliques that doo no miracle.
 If thou hadst prayed but half so muche to mee,
 As I haue prayed to thy reliques and thee.
 Nothing concerning mine occupation,
 But streight shuld haue wrought one operation.
 And as in valew I passe you an ace,
 So heer I geue you muche riches in a litte space.

Policary

Policary

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I haue a boxe of Rubarb Beere;
whiche is as baine as it is beere.
So help me God and hollydame,
Of this I would not giue a dram/
To the best friend I haue in England's ground,
Though he would giue me thertie pound.
For though the stomach doe it abhor;
It purgeth you cleane from the choler;
And maketh your stomach sofe to walter;
That ye shall neuer come to the halter.

Preder. Then is that mediken a souerain thing;

To preserue a man from hanging.

Potticary If you wil taste but this crum that you see;

If ye be hanged neuer trust me.

Heere haue I Diapompholichus;

A speciall opntment as doctours discusse;

For a little be for a canker:

This opntment is euen that anker.

For this opntment helpeth one and other;

Or bytngs them in case that they need no other.

Heere is a Diapompholichus;

A little thing is enough of this.

For euen the weight of one scripple;

Will make you as strong as a Cripple.

Heere are other, as Dioscorides

Diagalanga and Melicabos.

Blanka, Spanna, and Bismolion.

Spanna, Sublime, and Bismolion.

Bellitory and Bismolion;

Calli and Colloquintida.

These are the things that break all stiffe;

Between mans sickness and his life.

From all pain these shall you deliuer;

And

And let you euen at rest for euer:

Beer is a medicine no mo like the same;

Whiche commonly is called thus by name,

Elitakabus oz Blagengy:

A good thing for dogges that are maungy.

Suche be these medicines, that I can

Help a dog as wel as a man.

Not one thing heer particulerly,

But woorketh vniuersally.

For it dooth me as muche good when I sell it,

As all the buyers that taste it oz smel it.

Now sith my medicines be so spectally,

And in one operation so generall,

And ready to woork when so euer they shall,

So that enriches I am principall,

If any reward may intreat ye,

I beseeche your maisthip be good vnto me.

And you shall haue a bore of Hameladey,

So fine that you may dig it with a spade.

Sir, I thank you but your rewarde

Is not the thing that I regarde.

I must and wilbe indifferent:

Wherfore procede in your intent.

Now if I will this with no sin;

I would to God I might begin.

I am content that thou lie first.

Euen so am I now say thy worst.

Now let vs hear of all thy best,

The greatest lie thou maist deuise.

And in the fewest woordes thou canst.

Forsooth you are an honest man.

There said he muche but yet no les.

Now lie ye both by our Lady.

Thou

Thou liest in booke of his honestie;
And he hath lyed in affirming thee.

Poticary If we bothe lie, and you say true:
Then of these lies your part adue;
And if you twain make none aduunt;
For you are sure of one if seruant.
You may perceiue by the wordes he gaue,
He taketh your mastery but for a knaue.
But who tolde truthe or lyed in deed,
That wil I knowe ere we proceed.

Then Sir, after that I first began,
To prasse you for an honest man,
When you affirmed it to be a lie:
Now by your faith, speak even truly;
Thought you your affirmation true?

Palmer Yea mary, for I would you knew,
I think my self an honest man I.

Poticary What thought you in the contrary than?

Palmer In that I said the contrary,

Palmer I think from trouth I did not part.

Poticary And what of my wordes?

Palmer I thought you lyed.

Poticary And so thought I, by God that dyed.

Palmer Now haue you twain eche for him self said,

That one hath lyed, but bothe true said.

Palmer And of you twain none haue denyed,

Palmer But bothe affirmed that I haue lyed.

Now sith bothe ye the truthe confesse,

How that I lyed doe bear witnes.

That twain of vs may soon agree,

Palmer And that the lyer the winner must be.

Palmer Who could prouide suche euidence,

As I haue doon in this pretence.

He think this matter sufficient
To cause you to give judgement;
And to give me the mastery:
For you perceive these haues cannot lie:

Though neyther of vs as yet had lyed;
Yet what we can doo is vntried:
For as yet we haue deuised nothing,
But answered and giuen you hearing.

Therefore I haue deuised one way,
Wherby all three your minds may say,
For eche of you one tale shall tell,
And whiche of you telleth moste maruel,
And moste vnlikest to be true,
Shall moste preuaill what euer issue.

If ye be set on meruayling,
Then shall ye heare a meruaylous thing.

And though in deed all be not true,
Yet sure the moste part shalbe new.

I did a cure no longer ago,
But in Anno Domini Millesimo,
On a woman yong and so fayre,
That neuer haue I seen a gaye.

God saue all women of that libenes,
This wanton had the falling sicknes,

Whiche by discent came lineally,
For her mother had it naturally.

Wherefore this woman to recure,
It was moze hard you may be sure.

But though I beste my craft is surer,
That in suche things I can doo muche;

How oft she fel were muche to reportes,
But her bed so gladd and her beeles so shortes,

That with the twinkling of an eye,
Down

Down would she fall each by and by.
But ere she would arise again,
I she wed much cunning, but to my pain.
For the tallest man within this town,
Could not with ease haue broken her frown.
Although for life I did not doubt her:
Yet did I take more paines about her,
Then I would take with mine owne sister:
Sir, at the last I gaue her a glister.
I thrust a champion in her tewel,
And bad her keep it for a tewel.
But I knew it was to heavy to carpe,
That sure I was it would not tarpe:
For where Gunpowder is once fiered,
The champion there will no longer be hiered;
Whiche was wel seen in time of this chaunce,
For when I had charged this ordinaunce,
Sudently as it had thunderd,
Euen at a claplosed her dumberd.
Now mark, for heer beginneth the reuel:
This champion five ten long mille leuel,
To a fair castle of lime and stone,
For strength I knowe not surche a one;
Whiche stood upon an hil ful hie,
At foot wherof a riuer ran by,
So deep til chaunce had it forbidden,
Wel might the Regent there haue ridden.
But when this champion at this castle did lighe,
It put the castle so far to flight,
That down they came eche vpon other,
No stone left standing by Gods mother,
But roled down so fast the hil,
In surche a number, and so did fill

from

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from bottome to bryn, from thore to thore,
This foresaid riuer so deep before,
That who list now to walke therof,
May wade it ouer and wet no thore.
So was this castle laid wide open,
That euery man might see the token.
But in a good houre may this be spoken:
After the thampion on the walles was wroght,
And peere by peere in peeres broken.
And she deliuered, with such violence,
Of all her inconuenience.
I left her in good helth and lust;
And so she dooth continue I trust.

Sir, in your cure I can nothing tel;
But to our purpose you haue said wel.

Wel sir, mark what I can say
I haue been a Wardoner many a day,
And doon moze cures ghostely,
Then euet he did bodely.
Namely this one whiche ye shall heare,
Of one departed within this seuen yeer,
A freend of mine, and like wise I
To her again was as freendly:
Who fel sick so suddenly,
That dead she was euen by and by,
And neuer spake with prest nor clark,
Nor had no whit of holp wark.
For I was thence, it could not be;
Yet heard I say she asked for me.
But when I bethought me how this chaunced,
And that to heauen I haue aduanced,
So many soules to me but straungers,
And could not keep my freend from daungers,

But she to die so dangerously,
For her soule helth specially;
That was the thing that greened me so,
That nothing could release my wo,
Till I had tryed even out of hand,
In what estate her soule did stand.
For whiche cryall short tale to make,
I took this tourney for her sake.
Gine ear, for heer beginneth the story:
From hence I went to Purgatory,
And took with me this geer in my fist,
Wherby I may doo there what I list.
I knocked and was let in quickly;
But Lord how the soules made curtsy,
And I to euery soule again,
Did giue a beek them to retain,
And asked them this question than,
If that the soule of suche a woman,
Dio late among the in there appeere,
Wherto they said she came not heer.
Then feard I muche it was not wel;
Blas thought I she is in hel.
For with her life I was so acquainted;
That sure I thought she was not sainted.
With this, it chaunced me to snees:
Christe help, quod a soule that lay for his fees.
Those woordes quod I thou shalt not leeg:
Then with these pardons of all degrees,
I payd his tole and set him so quitte,
That freight to heauen he took his flight,
And I from thence to hel that night,
To help this woman if I might.
Not as who saith by authoritie,

But

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to /

But by the way of intreasse,
And first the Deuil that kept the gate,
I came, and spake after this rate.
All hail, sir Deuil, and made lowe curtsy:
Welcome, quod he, thus smilingly.
He knew me wel, and I at last
Remembred him fith long time past.
For as good hap would haue it chaunce,
This Deuil and I were of olde acquaintance;
For oft, in the play of Corpus Christi,
He hath playd the Deuil at Couentrie.
By his acquaintance and my behauiour,
He shewed to me right freendly fauour.
And to make my return the shorter,
I sayd to this Deuil, good maister porter,
For all olde loue, if it lie in your power,
Help me to speak with my Lord and your.
Be sure, quod he, no tung can telly,
What time thou couldst haue come so wel.
For as on this day Lucifer fell,
Whiche is our festiual in hel,
Nothing vntreasonable craued this day,
That shall in hel haue any nay.
But yet beware thou come not in,
Til time thou maist thy pasporte win.
Wherefore stand still, and I wil witt
If I can get thy safe condite.
He taryed not, but shortly got it
Under seal, and the Deuils hand at it,
In ample wise, as ye shall hear:
Thus it began; I Lucifer,
By the power of God cheef Deuil of hel,
To all the Deuils that there doe dwel,

And to euery of them we send greeting,
Under straight charge and commaunding,
That they ayding and assistant be
To suche a Pardoner, and named me,
So that he may at libertie,
Passe safe without any leopardie,
Til that he be from vs extinct,
And cleerly out of helles precinct.
And his pardons to keep in sauegarde;
We wil they lie in the Porters warde.
Giuen in the fiery fornaice of our palice,
In our high court of matters of malice,
Suche a day and peer of our reign.
God saue the Deuil, quoth I, amain.
I trust this writing to be sure:
Then put thy trust, quod he, in cure.
Sith thou art sure to take no harms,
This deuil and I walked arme in arme,
So far, til he had brought me thither,
Where all the Deuils of hel together
Stood in aray, in suche apparell
As for that day there meetly fel.
Their hoznes wel gilt, their clawes ful clenel,
Their tarles wel kempt, and as I ween
With Suthery butter their bodles anointed;
I neuer saw Deuils so wel appointed.
The maister Deuil sat in his tacket;
And all the soules were playing at racket.
None other rackets had they in hand,
Saue euery soule a good fire brand;
Wherwith they played so pretely,
That Lucifer laughed merely.
And all the residue of the frends,

Did laugh therat fol wel like frendes.
But of my freend I saw no whit,
For durst not aske for her as yet.
Anon all this rout was brought in silence,
And by an other brought to presence
Of Lucifer, then I love as wel I could,
I kneeled, whiche he so wel stode,
That thus he becke, and by sainte Antony:
He smiled on me wel favouredly,
Bending his browes as broad as a barn doore,
Shaking his eares as rugged as burthe,
Rolling his eyes as round as two bushels,
flashing the fire out of his nosegayls,
Gnashing his teeth so batingly loudly,
That me I thought time to fall to flattery.
Wherwith I tolde as I shall tell
A plesant picture. O prince of hell,
fretted in fashion abhominable,
And since that it is inestimable,
For me to praise thee toooxtly,
I leue of praise as unwoorthy,
To giue thee praise, beseeching thee
To hear my sure, and then to be
So good to graunt the thing I craue,
And to be thort this would I haue,
The soule of one whiche hither stied,
Deliuier hence, and to me remitted.
And in this dooing though all be not quite,
Yet in some parte I wil deserue it,
As thus, I am a Pardoner,
And ouer soules as controller,
Throughout the earth my power dooth stand,
Where many a soule I peth on my hand,

That

That speed in matters as I use them; I should like
As I receive them or refuse them; I am in the
Whereby, what time thy pleasure is, I am in the
Ye shall require any part of this; I am in the
The least Evil here that can come thither; I am in the
Shall choose a soule and bring him thither; I am in the
No, no, quod the Devil, we are wel pleased; I am in the
What is his name thou wouldest haue eased? I am in the
Say, quod I, he is good or evil, I am in the
My name is for a shee Devil; I am in the
What callst her (quod he) thou whoozon? I am in the
Forsooth (quod I) Margery Coorson; I am in the
Now by our Honor, said Lucifer, I am in the
No Devil in hel shall with holde her; I am in the
And if thou wouldest haue twentie moe, I am in the
Wert not for iustice they should go, I am in the
For all the Devils within this den, I am in the
Haue moze to doo with two women, I am in the
Then with all the charge we haue besides, I am in the
Wherefore if thou our freend wilt be tride, I am in the
Apply thy pardons to women for, I am in the
That vnto vs there come no moe, I am in the
To doo my best I promised by othe, I am in the
Whiche I haue kept, for as the faith gothe, I am in the
At this day, to heauen I procure, I am in the
Ten women to one man, you may be sure, I am in the
Then of Lucifer my leave I took, I am in the
And brought into the maister Cook, I am in the
I was had, into the kitchen, I am in the
For Margeries office was therein, I am in the
All thing handled there discretely, I am in the
For my soules dearest office meetly, I am in the
Whiche might be seen to see her sit, I am in the

So basely turning of the spit allined ni rai oet
For many a spit heer hath she turned; his said D
And many a good spit hath she burned; an ay D
And many a spit ful hote hath she colded; yed rai an
Befoze the meat could be half roasted now said D
And ere the meat were half roasted in deed; on E
I took her then from the spit with speed; ad to g
But when she saw this brought to pass; an E
To tel the top to herin she was; D oop rne 10st
And of all the Devils, for joy hote they; ad D n E
Did roze at her delivery; by dnoet F aicht on E
And how the chaines in hel did ring; ad on ad E
And how the soules therein did sing; no on E
And how we were brought to the gate; n r g
And how we took our leue thereat; ad dilla do
Be sure lack of time suff'reth not; n al roun E
To rehearse the twentieth part of that; ad rne on E
Wherfoze this tale to concluder breed; ad g E

This woman thanked me cheeryly; ad roun E
That she was rid of this endles dreary; ad E
And so we departed on our moche way; ad E
And if any man doo munde her; ad rai an 10st
Who list to seek her, there shall he finde her; ad E

Sir, you have sought her wondrous welly; ad E
And where you found her as you sel; ad rai D
To hear the chaunce she had in hel; ad dilla do
I finde you were in great peril; ad dnoet on E

His tale is all muche perillous; ad rai an 10st
But part is muche moze meruapulous; ad rai an 10st
As where he said the Devils complain;
That women put them to such pain.
Be their conditions so crooked and crabbed,
Frowardly fashioned, so wayward & wrabbed.

So far in deuision and flurring suche himself,
 That all the Denils be wery of their life.
 Thus in effect he tolde of trueth;
 wherby muche marvel to me ensueth,
 That women in hel suche chyetes can be,
 And heer so gentle as far as I see.
 Yet haue I seen many a miler,
 And many a woman in the while.
 Not one good Cittle, Town nor Boroughe
 In Chyrtendome, but I haue been thorough,
 And this I would ye should vnderstand,
 I haue seen women slue hundred thousand;
 And oft with them haue long time tarted.
 Yet in all places where I haue been;
 Of all the wodchen that I haue seen,
 I neuer saw nor knew in my consciences,
 Any one woman out of patience.

Paricary By the masse there is a great lie.
 Parbo. I neuer heard greater by our Lady.
 Pedler. A greater may, and so ye any so great.
 Palmer He, whiche that I lose or get.
 For my part iudgement shall be payd.
 Parbo. And I desire as he hath said.
 Paricary Blessed and you shalbe obeyed.
 Pedler. Then shall not iudgement be delayed.
 Of all these three flegge mans tale,
 In Daules Church yeard were set on sale,
 In some mans hand that hath the right,
 He sure should sel these tales by weight;
 For as they wep, so be they woozth,
 But whiche wepeth best to that now footth,
 Sir, all the tale that you did tell,
 I bear in minde, and pour as wel.
 And

And as ye saw the matter meetly in hand that I
 Sholped ye bothe wel and discretly. And I shal
 yet were your lies with the least trust me
 For if you had said that you had made less
 Ten champions out of ten women capless
 Ten times ten mile to ten cagles as taylor
 And fild ten rpuers ten times so deep
 As ten of that whiche your castle bones did keep
 Or if you ten times had bodely
 fet ten foules out of purgatory
 And ten times so many out of hel
 yet by these ten bones I could right wel
 Ten times sooner all that have beleevyd
 Then the tenth part of that he merved

Two knyaves before one lacks si. knyaves of fine poticary
 Then one and then one, and bothe knyaves alme
 Then two and then two and then two
 Thou kniave thou kniave thou kniave
 Say kniave if ye trim by number
 I will as kniavely you remember
 Your minde is all on plumply
 For all the ten me thinks you will say
 Now ten times I beseeche you that hit hit
 Thy witness, com. may serve thy fine witness
 Then ten of my turds are as thy cred
 And ten on thy nose whiche every man seeth
 And twenty times ten this with I say
 That thou hadst been hanged a ten yet a glad
 For thou goest about to make me a fool
 I will thou knowe I am a gentle knyave
 And beer is another shall take my pay

May first I beseech you to be good
 Or I take pay for your money

I wil speak fair by our Lady.
Sir, I beseeche your makyng to be
As good as you may be, vnto me.

Peeler.

I would be glad to doo you good;
And him also be he neuer so wood.

But doubt you not I wil now doo,

The thing my conscience leadeth me to.

Bothe your tales I take far vnpossible,

Yet take I his farther incredible.

Not onely the thing it self aloweth it;

But also the boldnes thereof anoweth it.

I knowe not where you will saie to try;

No; yours, but in hel or purgatory.

But his boldenes hath faced a lie;

That may be tryed euen in this company.

I will list to take this order,

Among the women in this border.

Take three of the yongest and three of the eldest,

Three of the whotest and three of the coldest.

Three of the wisest and three of the shrewdest:

Three of the cheereful and three of the leudest.

Three of the best and three of the highest.

Three of the fairest and three of the maddest.

Three of the foulest and three of the saddest.

And when all these thre shall be had a sinder,

Of ech thre take fully by number.

Shall be found thre, except this fall;

That ye haue to finde him shal be all.

Him self say true all this dooth knowe;

And oft hath tryed some of this rowe.

And yet hesereth by his conscience;

He neuer saw woman to take her patience.

Wherefore considered his true intent,

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His lie to be so euident,
And to appear so euidently,
That bothe you affirmed it a lie;
And that my conscience so deeplie
So deep hath sought this thing to try,
And tryed it with minde indifferent,
Thus I award by way of iudgement.

Of all the lies ye all haue spent,
His lie to be most excellent.

Sir, though ye were bound of equities,
To doo as ye haue doon to me;
Yet doo I thank you of your pain,
And wil requite some part again.

Harp sir, ye can no lesse doo,
But thank him as muche as it cometh to;
And so wil I doo for my part:
Now a vengeance on thy knaues hart,
I neuer knew a pedler a Judge befoze,
Nor neuer wil trust pedling knaue moze.
What dost thou there thou whoze son nodge!

By the masse learn to make curtseys,
Curtseys befoze and curtseys behinde him,
And then on eche side the Deuil blinde him.
Say when ye haue it perfectly,
You shall haue the Deuil and all of curtsey.
But it is not soon learned gentle brothers,
One knaue to make curtsey to another.
Yet when I am angry that is the worst;
I shall call my maister knaue at the first.

Then would some maister perhaps clout you,
But as for me ye need not dout you:
For I had rather be without you,
Then to haue suche busines about you.

Poticary So help me God, so were ye better,
What should a begger be a letter.

Pardo. It were no whit your honestie,
To haue by thine ier after ye.

Pardo. Sir, be you sure he telleth you true,
If we should wait this would ensue:
It would be said trust me at a word,
Two knaues make curtsy to the third.

Pedler. Now by my trouthe to speak my minde:
Sith they be so loth to be assinde.

Pedler. To let them lose I think it best:
And so shall you liue the better in rest.

Palmer Sir, I am not on them so fond,
To compel them to keep their bond.

Palmer And sith ye list not to wait on me,
I cleerly of wayting doo discharge ye.

Pardo. Mary sir, I haue thank you.
Poticary And likewise I, to God I bow.

Pedler. Now be ye all euen as ye begun,
No man hath lost, nor no man hath won.

Pedler. Yet in the debate wherewith ye began,
By way of aduice I will speak as I can.

Pedler. I doo perceiue that pilgrimages,
Is cheefeest thing ye haue in blage.

Pedler. Whereto in effec for the loue of Christs,
Ye haue or should haue been entite.

Pedler. And who so dooth with soche intent;
Dooth wel declare his tyme wel spent.

Pedler. And so doo ye in your pience:
If ye procure this indulgence.

Pedler. Unto your neighbours charitably:
For loue of them in God entite.

Pedler. All this may be right wel applyed

To the wron bothe wel occupied.
For though you walke not bothe one way:
Yet walking thus, this dare I say,
That bothe your walkes come to an end;
And so for all that doo pretend/
By ayd of Gods grace to intue/
Any maner kinde of vertue.
As some great almons for to gine:
Some in wilful povertie to live:
Some to make big wapes & suche like workes:
And some to maintain preests and clarks.
To sing and say the service appointed:
These with all other vertues wel marked,
Although they be of sundry kindes,
Yet be they not bled with sundry mindes:
But as God onelp dooth all those moue,
So every man onelp for his loue,
With love and dzed obediency,
Worketh in these vertues unifoziy.
Thus every vertue if we list to shaw,
Is pleasant to God and thankful to man.
And who that by grace of the holy Ghostes,
To any one vertue is moued moste;
That man by that grace that one must apply,
And therein serue God moste plenteously.
Yet that one so far wide to wress,
So liking the same to mislike the rest.
For who so wresseth his woork in basyn;
And euen in that case I perceiue ye cwaite.
Liking your vertue in suche wise,
That eche other vertue ye doo dispise.
Who walketh this way for God & would finde him;
The farther they seek him & farther beynde him.
One

is
Hymn
Vol I

One kinde of vertue to dispise another;
Is like as the sister might hang by the brother.

Potter. For fear lest suche pannels to me might fall:

Pedler. I thank God I vse no vertue at all.

Pedler. That is of all the very worst way;

For more hard it is as I haue heard say,

To begin vertue where none is pretended,

Then where it is begun thabuse to be meded,

How be it ye are not all to begin,

One signe of vertue ye are entred in.

As this, I suppose you did say true

In that you said you vse no vertue.

In the whiche woords I dare wel repozte,

You are welbeloued of all this sorte.

By your rayling heer openly

At pardons and reliques so leudly

Potter. In that I think my fault not great:

For all that he hath I knowe is counterfeit.

Pedler. For his and all other that ye knowe sayned,

You be not counsailld nor constrained.

To any suche thing in any case,

To giue any reuerence in suche place.

But where ye dout, the trueth not knowing,

Beleuing the best good may be growing.

In iudging the best no harme at the least;

Judging the worst no good at the best.

But best in these things it seemeth to me,

To take no iudgement vpon ye.

But as the Church dooth iudge or take them;

So doo ye receiue or forsake them.

And so be you sure ye cannot erre;

But may be a fruteful follower.

Potter. Go you befoze, and as I am true man,

I wil followe as fast as I can.

**And so wil I for he hath said so wel,
Reason would we should followe his counsel.**

37
Paro.

Palmer

**Then, to our reason, God giue vs his grace,
That we may followe with faith so firmly
His commaundements, that we may purchase
His loue, and so consequently
To beleue his church, fast and faithfully;
So that we may according to his promise,
Be kept out of errour in any wise.
And all that hath escape vs heer by negligence,
We cleerly reuoke and forsake it;
To passe the time in this without offence,
Was the cause why the maker did make it;
And so we humbly beseeche you to take it.
Beseeching our Lord to prosper you all,
In the faith of his Church vniuersall.**

FINIS ¶ **Ihon Heywood:**

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don at the long Shop adioyning vnto S.

**Mildreds Church in the Pul-
trie, by John Alde.**

SECRET

211455

The first of these is the fact that the
 world is not a homogeneous whole,
 but is divided into many different
 parts, each of which has its own
 characteristics and its own history.
 This is true of the physical world,
 of the human world, and of the
 spiritual world. Each of these
 worlds is a part of a larger whole,
 and each of them has its own
 laws and its own principles.
 The second of these is the fact that
 the world is not a static entity,
 but is constantly changing and
 developing. This is true of the
 physical world, of the human world,
 and of the spiritual world. Each
 of these worlds is in a state of
 flux, and each of them is
 constantly evolving and
 growing. This is the nature of
 the world, and it is the nature
 of all things.

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no 1 an 33msm 12

Do not let the long
 and short of the
 day pass you by
 without a word
 of prayer.

